pathy without money. That is the way we built our church at Farmersville—we made it a personal matter and all pulled together and in this way we can pay for the college.'

Bro. J. Keim now withdrew his motion and Bro. Bashor's motion was carried unanimously.

The Constitution of Ashland University was now adopted by the convention.

Bro. Bashor made a motion that the delegates to this convention together with the Board of Trustees of the college meet during the noon recess to nominate some brethren as trustees. Carried.

The next report by the Committee on General Church Work was on the following paper, viz:

'We ask this convention to take under advisement the first resolution offered by Bro. P. J. Brown at the Fairview convention, relating to the defining of the qualifications of ministers, manner of election and installation of the same as well as the duties of deacons and general church officers From the Buckeye City church.

Answer. 'We your committee report that ministers should have the qualifications required in 1 Tim. 3. 3-7; be in full sympathy with the tenets of the Brethren Church, should be elected by the church, by ballot and ordained by the laying on of hands, there being present at least two officiating elders. Care should be exercised in all cases to avoid undue haste and especially in ordaining such as come to us from other denominations the same principles should substantially appertain to the election of deacons, but they should not be ordained as elders until they have given full proof of their ministry. Committee on Church work.

Bro. Bashor suggested that words 'distinctive doctrines' be used instead of 'tenets' which was accepted by committee and changed.

Bro. Bashor also suggested that in ordaining ministers the distinctive doctrine of the Brethren Church should be laid before the applicant and be asked to maintain and defend them as such.

Bro. M. Shivley asked the convention what the difference is between deacon, elder and minister.

Bro. J. M. Tombaugh also asked whether the office of deacan is one that leads to the ministry.

Bro. J. P. Brown answered, by saying that if a deacon is good material for the ministry and is so considered by the congregation electing him, i he can preach he will be called on at times to preach and in such case the office of deacon may lead to the ministry, but if e.cannot preach he will not be apt to be called on to preach.

Bro. Bashor said, In regard to the election of officers the church is congregational, each congregation elects her officers to suit themselves and for as long a time as they see fit.

The answer on paper presented was now put before the Convention and passed unanimously.

The next report was from the committee as follows:

We your committee ask leave to report that in our opinion it is wrong and productive of confusion and division and brethren should cease to advocate through the press or in any public manner doctrinal views that are not in harmony with the generally accepted tenets of the Brethren church. Committee on church work.

The report was accepted unanimously by the Convention.

The next in order was the committee's report on the paper from Fair Haven church in regard to the doctrines of the immortality of the soul, etc., given above. Their report read as follows:

We report that this resolution be accepted and adopted without modification and that no ministers be ordained hereafter who are known to hold the doctrine that the soul of man is not immortal. Committee on church work.

Bro. A. L. Garber made a motion that this report be tabled. The question was put and vote taken, resulting in ayes 10, nays 8. Report tabled.

The matter was reconsidered by vote of the Convention as the question was one of too great importance to pass by undebated.

Bro. Bashor made an explanation of why it should be reconsidered and passed by the Convention.

Bro. Mason stated that he was strongly opposed to the doctrine of 'Soul-sleeping or 'Soul mortality' but did not want to agitate the matter here.

Another vote was taken on the question of tabling the report resulting in 8 in favor and 14 against.

The Chairman at this point appointed a committee on resolutions. M. Shively, J. A. Miller, J. M. Miller, Committee.

ADJOURNED.

2 P. M.—Prayer by Bro. J. Keim.

The discussion on report before noon was now resumed.

Bro. Brown made a few remarks in defense of the report, saying, that he did not want to make a set speech on this subject for fear of spoiling his sermon for Sunday on the subject; but as a representative of his church who sent him here he felt it his duty to be true to the cause. He made a sharp speech on the subject and was followed by

Bro. Garber. He said he did not think it necessary for us to give our confessions of faith here. He gave a history of his religious training in early life; he never preached but one sermon pertaining to the immortality of the soul; but said that he was a David in strength, ready to meet all the giants in the land on the merits of subject of the immortality of the soul—taking the negative side of the question. He said he had examined half this room full of books, lexicons, etc., upon the several questions of theology, and thought he knew of what he talked. He spoke of Bro. Swihart's views, and said he was also ready with all necessary argument to defend his views. He then gave his explanation of soul-sleeping as an abstract issue, and said no one was wasting time in its discussion but that the natural immortality of the soul was the issue. He told how this question got into the church. How Bro. Swihart was induced to publish his tract. He said that a great many of our members in Indiana, Ohio, Virginia, etc., take a strong stand and that they will not accept that the 'Immortality of the Soul' is a distinctive doctrine of the church. He told why he sent out those slips with questions relating to this subject. He said he would speak for that element in our church that they did not intend to agitate the question and will not make any special attempt to circulate their doctrine but that they claim the privilege of speaking for and preaching any doctrine that can be so strongly substantiated by the gospel. But that if this Convention passes this report as read it will drive them to take a position and will uphold their convictions.

Bro. Bashor said he claimed to be largely responsible for the agitation of this subject through the paper, etc., and feels it his duty to make an explanation of how the subject came in as it now is. He said he knew for several years that once in awhile he found a brother holding to the 'Soul-sleeping faith' and recently it began to grow and said he now came to the conclusion that it must be stopped right now, because it is showing its danger ahead. He said he had a talk with Bro. Swihart and then only found out he was getting out a tract on the subject and he did all he could to induce him to recall the publishing of it, and Bro. Swihart promised he would write to Bro. Garber to not print it, and the next thing he saw was the advertisement in the EVANGELIST of the tract for sale and added was a very favorable comment by the editor. He said he knows that the great majority of our church holds that the 'Immortality of the Soul' is a distinctive doctrine or the Brethren church and if not so allowed and expressed by this Convention, we might as well go back to the German Baptists the world or the old man himself; because it will be the cause of the destruction of our church all through the west. He said he would not now discuss the subject, that he had not read half this room full of books, lexicons, histories, etc., but he had read the Bible and if he discusses it he will discuss it only from a Bible standpoint. He then offered a resolution to be submitted instead of the one reported by the committee which was accepted by the committee as a substitute and submitted to the Convention and without discussion. Adopted unanimously.*

The resolution read as follows:

Instead of accepting and adopting the resolution from the Fair Haven church and the accompanying report of the committee in their entirety it is the sense of this Convention, that while the endless nature of man's existence is taught in the New Testament and its necessary concomitant continued consciousness, in the intermediate state, we urge forbearance with brethren who hold to the opposite view, believing it to be dangerous to the general welfare of the church to teach by tracts, through the press or from the platform or pulpit the doctrine of soul-sleepism, we express our disapproval of the election and ordination to the office of the Christian ministry or any high position in the church, which embraces public teaching, those who hold to that doctrine as other than a private belief. We further express our absolute disapproval of the course pursued by our Publishing House in printing, commending or aiding in the circulation of matter on the subject, committing the moral influence of the church to the side of the modern soul-sleeper school, and urge that the EVANGELIST occupy an evangelical position that the great body of our people be not misrepresented on that subject and in localities its good influence abridged and destroyed.

As this concluded the business laid out for the day, the remainder of this session was given to miscellaneous business.

Bro. Brown made a few remarks on unity of doctrine saying that some of our brethren teach different doctrine from that taught by others and he wished this Convention to say what the doctrines of the Brethren church are.

Bro. Bashor proceeded to answer this question by catechizing the convention on the established doctrines of the church as taught in the New Testament, which was very interesting and gave all strangers an opportunity to learn the doctrines of the Brethren church.

Bro. Bashor now made a statement that while in Philadelphia, recently, he met Bro. Christner, a minister in the Christian (Campbellite) church, a very highly educated, talented, polished young Christian worker, who exerted a strong and wide influence in the Christian world, who became dissatisfied (by investigation of the scriptures) with his church doctrines and came to him and demanded baptism, which was granted. He gave a brief history of Bro. Christner and his ability as a minister, etc., and stated that he was open to our church now for work, that he was ready to enter the field and requested the brethren to remember him should they have an opening for him.

Next business was the discussion of the question of a minister that preached in several congregations, where should his letter of membership be deposited? Or has an evangelist a right to carry his letter in his pocket and not deposit it in any church? Or 'If a minister has his membership in one congregation and is preaching regularly in several others, and he has charges preferred against him, where shall he be tried? In the church that holds his letter or in the church where the charges originate or where the misdemeanor is committed?

This matter was warmly discussed for some time.

Bro. Brown made a motion, amended by Bro. Mason as follows: That this convention demand that every minister place his letter of membership in the church which he serves, and that if he has more than one charge, that it be placed in the largest congregation where he will be amenable for his conduct. Upon reasonable grounds this may be deviated from with the consent of that congregation.' The motion was voted on and lost.

Bro. Bashor then made a motion:

'That where congregations are broken up by the death or removal of its membership or from other causes, the pastor, deacons or private members left shall receive a letter of recommendation from the state convention if worthy when applied for.' Carried unanimously.

Bro. Bashor offered another motion, as follows:

'That when a minister moves from one congregation, and leaving a letter, goes to some other church for which he acts as pastor, returns to his former home with his original letter, that letter shall not be recognized. Carried.

Next was the report of the meeting of the delegates and College Trustees which was held at 1.30 P. M. The report was read by Bro. J. A. Miller and accepted by the convention.'

Report.—At a meeting of the delegates and Trustees, with Bro. J. Keim as Chairman and Bro. J. A. Miller, Sec., nominations for Trustees of Ashland University were presented as follows:

To serve for three years.—Josiah Keim, C. A. Coler, Daniel Beechler.
For two years.—Dr. S. Brumbaugh, Isaac Kilhefner, Almer Hegler.
For one year.—J. S. Steward, C. E. Deffenbaugh, John Stover.

These nominations were all carried to be presented to the convention to be confirmed.

JOSIAH KEIM, Chairman.
J. A. MILLER, Sec'y.

Adjourned.

FRIDAY EVENING, 7.30 P. M.

Devotional Exercises by Bro. P. J. Brown.

Business.—The report of Committee on S. S. work was called for by the Chairman, which was given by the Chairman of said committee, Sister Sarah Keim. Accepted and adopted by the Convention.

Report.—We, the Committee on S. S. work beg leave to submit the following report: 'By examining the reports of the several schools submitted to us, we find that they are all in a prosperous condition. Finding that so many of the schools do not make a tangible report of their work to the convention, we submit the following plan, and ask this convention to adopt the same:

Report of the.....S. S.
.....County.
Number of Officers.....
" " Teachers.....
" " Classes.....
Average Attendance of Scholars.....
" Collections.....
Total " .....
Missionary Collections.....
Sundays in session since last report.....
Literature used.....
Remarks.....
.....
Supt.....
Sec'y.....

We recommend that the secretary of the Home Mission Board be authorized to supply each S. S. in the state with a printed blank after the formula above given, expenses of which to be paid by the convention.

SARAH KEIM, MARY DUNCAN, J. A. MILLER, } Com.

As there was yet considerable time left for this session Bro. Bashor moved that at least a part of the session be devoted to answering queries in query box. Carried.

Bro. C. E. Deffenbaugh moved that while the committee was arranging the queries for presentation, Bro. Brown and Bro. Mason sing their duet that they have so often sung before at conventions and other places. Carried with high enthusiasm. The duet was received with great satisfaction by all as a very enjoyable part of the programme.

Then came the answering of queries, a few only of which are here given.

1. Is it right, according to the gospel of Christ for a sister to hold the office of Superintendent of a S. S.?
2. Is kneeling or standing in prayer most conducive to develop respect for God?
3. Is it right for a sister to lead a prayer meeting or speak at all in a public meeting?
4. Is it right to have officers in a S. S. who do not belong to church?
5. How would you instill the gospel doctrine of the Brethren church into the minds of the S. S. children?
6. Has the teacher in S. S. the right to give his views on any controverted point of importance in the class?
7. What is the best literature we can use in our S. S.

The query department proved quite a success, drawing out many very instructive and interesting talks.

The Chairman, Bro. Tombaugh, now appointed brethren P. J. Brown, Dr. Pearson, and C. A. Coler as a committee to appoint he officers and committees for the next annual conventio.

Bro. Kilhefner, pastor of Pleasant Hill church, made an announcement that on Sunday there would be several baptized, and extended an invitation to any others who might feel to unite with the church, forsake sin and cleave to Christ, which resulted in two precious souls coming forward. Praise God!

Adjourned.

SATURDAY MORNING, 9 A. M.

Devotional exercises by Bro. Pearson.

Business.—1. Call for invitations for next annual convention. Decided to hold next convention at Ashland.

2. Report of committee on organization.

Report.—Chairman of next convention, Dr. S. Brumbaugh.
Secretary, J. Allen Miller.
Executive Committee, J. M. Tombaugh, P. J. Brown, S. E. Shook.
Committee on R. R. fare, Isaac Kilhefner, Abraham Beeghly.
Committee on Organization, P. J. Brown, Dr. Pearson, C. A. Coler.

Report unanimously accepted by the convention.

3. Discussion of the subject. 'Woman's Work in the Sunday School,' by Bro. J. A. Miller. Bro. Miller being absent, Bro. P. J. Brown was called for to open the discussion. Bro. Brown gave the convention a most noble talk on the subject, which was listened to by the convention with deep interest and satisfaction.

Bro. Brown called for Bro. Mason to follow him in further discussion of the subject which he did with equal power and satisfaction to the convention. The subject was further discussed by brethren S. Kiehl, S. Brumbaugh, S. E. Shook, Dr. Pearson, Isaac Kilhefner, C. A. Coler, Sister Sarah Keim.

4. Discussion of the subject, 'Duties of Pastors to the Sunday School.' by Bro. M. Shively.

Bro. Shively being absent, his manuscript was read by Bro. C. E. Deffenbaugh. The paper was one of such deep interest, containing so many good points that Bro. P J. Brown moved that the paper be printed in the EVANGELIST. Carried.

The paper was discussed by brethren E. Teeter, I. Kilhefner, P. J. Brown, C. A. Coler, Dr. Pearson, Sister S. Keim, and Sister Ella Beitman.

5. Answering queries in query box.
6. Adjournment.

1.30 P. M.

Devotional exercises by Dr. Brumbaugh.

Business.—1. Discussion of subject, 'Are S. S. Conventions beneficial to the S. S. in the churches where held?

The subject was discussed by brethren Pearson, Hendricks, Kiehl, Kilhefner, Sister S. Keim and Sister Mikesel.

2. Essay, 'Law and Gospel' by Sister Mary Duncan, which was considered by the convention a splendid production. Bro. S. Kiehl moved that it be printed in the EVANGELIST. Carried.

3rd. Responsive Declamation, 'What Will the Harvest be,' by sister Eliza Miller and Bro. Duncan, which was a grand success.

Bro. Brown moved that the convention tender a vote of thanks to sister Miller and Bro. Duncan for their excellent exercise, carried.

4th. Answers to queries in query box.

5th. The convention now adjorned to attend the funeral of sister Rush a member of the Pleasent Hill church, who died in the triumph of a living faith after a prolonged and painful illness and went home to receive her reward, and to inhabit the mansion prepared for her. The funeral discourse was preached by Bro. E. Mason by request, to a large congregation.

EVENING SESSION.

1st. The following resolution was offered by Bro. S.E. Shook.

'I move that the chair appoint a committee of three on Sunday School literature, to ascertain the cost of publishing our own literature, more especially that of Sunday school quarterly, and to ascertain the probable patronage of the same and to report at the next Sunday school convention.' Carried.

Committee appointed.—S. E. Shook, P. J. Brown, J. A. Miller.

2. Report of Committee on Resolutions:

We your committee on resolutions beg leave to submit the following:

1st. *Resolved*, That these Conventions are great helps to both churches and Sunday Schools connected with them.

2nd. *Resolved*, That we extend our sincere thanks to the Brethren and friends of Pleasant Hill and vicinity for the efforts they have put forth to make this Convention a success and for the kindnesses shown us while in their midst.

3rd. *Resolved*, That a vote of thanks be tendered to our Chairman, Bro. J. M. Tombaugh, for the impartial and brotherly manner with which he fulfilled the duties of his position.

4th. *Resolved*, That a vote of thanks be tendered to the musicians who have rendered such efficient service during the sessions of this Convention.

5th. *Resolved*, That we extend our support and heart-felt sympathy to our brethren and others who suffered in the recent Johnstown calamity.

6th. *Resolved*, That we support every Christian measure for the advancement of the temperance cause and the suppression of the traffic in intoxicating liquors.

M. SHIVELY, J. A. MILLER, J. M. MILLER } Com.

Next came the Programme for the evening, with an address by Bro. J. P. Brown, on subject: '*The Children are Coming*,' which was listened to by the children with great pride—to hear something and in their interest. The address was followed by the children's exercises consisting of declamations, dialogues, songs, etc., and language fails me to give the exercises the credit due them. It betokened very superior talent and splendid training. There was manifested in these exercises natural to be envied, such a degree of talent that one will not find often; and the least that could be said of the training of children for these exercises by sister Ella Beitman is that it would be very difficult to suppose it even in double the length of time she used.

These excercises were an honor to the Pleasant Hill Church Sunday School, town and community and these children made impressions on the memories of those present that are indellible and ever enduring.

May the children continue to improve their talents and turn their power to good in the Sunday School and church. God bless them and securely keep and protect them and finally save them.

SUNDAY MORNING, 9.30 A. M.

Pleasant Hill Sunday school regular exercises. This school is certainly a model without any flattery to the officers. The Sunday school was followed by church services—preaching by P. J. Brown on the subject of '*The Immortality of the Soul*' I have the sermon in full ready for the press if desired by the readers of the EVANGELIST and the editor.

The close of service, the congregation was invited to the river where eight precious souls, seven ladies and one gentleman, were buried with Christ in baptism, and a more glorious sight I never saw to see the young sisters greeting each other coming out of the water.

AFTERNOON SESSION, 2. P. M.

The children's meeting conducted by S. Brumbaugh M. D., was a grand success, he taught them by objects, using the limb of of a tree which he had dressed in leaves from other trees etc., and had them to guess by the leaves what kind a limb it was, and they failing he taught how easily we can be mistaken in a man when we judge by his speech, representing the leaves for speech.

He also had a weed-stalk around which he had placed apple tree bark and had them to guess by the bark. Of course they failed again. So he said this shows how easily we may be deceived in a man if we judge by his outward appearance, clothes, etc. He said we could never judge a man by the cloths he wears etc.

Next he showed them a dead limb, the name of which they were again to guess; but they said they could not guess because it was dead; it had neither bark nor leaves or fruit. So he told them we have some men you can never tell what they are, they do nothing, say nothing and appear as nothing.

Next he showed them a cherry limb, with leaves and cherries on it. This they could readily guess. We asked them why they were so sure about it. They said because we see the cherries on the limb. So he told them we must know a man by his fruits, and as this cherry limb had the cherry bark, cherry leaves and cherry fruit, so the christian has the christian leaves, the christian bark, and the christian fruit,

This concluded the convention and all will agree that a more brotherly, christian spirit was never seen controling a meeting more perfectly than was seen manifested throughout this convention.

It was truly an oasis in the desert to those present and was a feast to the hungry soul.

May God's choicest blessings ever rest upon all who assisted in conducting the convention and upon all who participated in its deliberations, and may ever be united in bonds of brotherly-love and affection and continue to labor in the vineyard of the Lord until our work is completed and then may we all be gathered home to the great convention above is my prayer.

A. BRUMBAUGH M. D. Sec.

*It is but just to add here that the opponents of the former paper, and those opposed to the agitation of the subject, did not vote at all upon the substituted resolution. They were not trying to commit the church to anything upon the question, and out of defference to the Pleasant Hill church which, although containing several strong opponents to the immortality of the soul, had decided to pass the matter by, made no further speeches upon the subject, or the substitution of the resolution.—ED. EVANGELIST.